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THE CARIBBEAN LOWLAND TRIBES: THE MOSQUITO, SUMO, PAYA, AND JICAQUE

By PAUL KIRCHHOFF

INTRODUCTION

M
101 The modern *Paya* and *Jicaque* enclaves in the Caribbean Lowlands may
171 not all be the descendants of the people so named by the first explorers
177 (maps 2 and 5). It is possible that the culture of the people first discovered on the coast was similar to that from which the present-day *Mosquito* and *Sumo* culture has evolved, although the north coast probably had culture traits that differed significantly from those of the *Mosquito* and *Sumo*. It is impossible to describe the post-Conquest changes of the culture of the *Paya* and *Jicaque*. It seems reasonably certain, however, that during the past 400 years the east coast people and the people now known as the *Paya* and *Jicaque* have converged culturally. We can, then, describe these peoples as a unit, although hypothetically their cultures have developed out of the ruins of a more complex aboriginal
G background.
177 Less important but significant features of the culture may be ascribed
175 to the contact with the *Black Carib* Indians, who were brought to the Bay Islands in 1796 and whose descendants have settled on the mainland. The importance of the early Negro influence has already been noted.

CULTURE

SUBSISTENCE ACTIVITIES

M
241 **Farming.**—A type of slash-and-burn agriculture is employed by all tribes. Every season the men clear new farmlands and burn the slash. Planting and cultivating is done with a digging stick. This is woman's work, except among the *Jicaque* (Von Hagen, 1943), and the women also harvest the crops. Some fields have combinations of crops, such as maize, beans, and peanuts; others are reserved for single crops, especially the tubers.

G A list of agricultural products may be found below. Sweet manioc,
[241 an important *Mosquito* crop, is grown by all tribes. Bitter manioc, prob-
177] ably introduced by the *Carib*, is important to some *Paya* and *Jicaque*.

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241 Maize is believed to be unimportant except in the higher lands, e.g., among the *Ulua*. The *Jicaque* grow it as a commercial crop but do not use it extensively as food. Pineapples are important to the *Paya*. Chili peppers and opuntia, the latter used for raising cochineal, a dye-producing insect, appear to be recent introductions. Plants introduced by the Europeans vary in importance, but plantain is now one of the most basic foods of the region. Quantities of wild foods of all kinds form an important part of the diet.

411 **Hunting.**—The bow and arrow was once important to many tribes but has been partially or wholly replaced by the gun. The bow has not been reported from the Corn Islands. Spears or javelins were formerly used for hunting. Slings, traps, and snares were used prinicipally for birds. For the blowgun, see page 224.

214 LIST OF FOODS GROWN BY THE PEOPLE IN THE CARIBBEAN LOWLANDS:

262 AMERICAN ORIGIN:

- Sweet manioc.
- Bitter manioc.
- Maize.
- Pejivalle (pejibaye) palm.
- Sweetpotato.
- Eddoe (tania).
- Gourd.
- Pumpkin.
- Squash.
- Chayote.
- Tomato.
- Bean (red and black).
- Pineapple.
- Tobacco.
- Cotton.
- Achiote (*Bixa orellana*).
- Cacao.
- Pataste.
- Papaya.
- Avocado.
- Guava.
- Chirimoya.
- Zapote.
- Coconut.
- Usi.
- Ficus.
- Yam.
- Opuntia.
- Peanuts.

FOREIGN ORIGIN:

- Rice.
- Sugarcane.
- Coffee.
- Mango.
- Breadfruit.
- Tamarind.
- Citrus fruits.
- Plantain.
- Banana.

224 Hunting is exclusively a male occupation. Communal hunts lasting several days and hunting by torchlight have been reported. Dogs are used frequently to chase the game. Hunters may imitate the calls of animals, sometimes using bone whistles.

226 **Fishing.**—Women fish with hooks, which were originally made of bone. Men fish in groups of varying sizes. Fish are shot with the bow and arrow, speared with single- or multipronged spears, taken with traps of various types, or frightened so that they jump into canoes. Torches are used at night to attract the fish. Fish are poisoned by parties of men. Women and men whose wives are pregnant or menstruating cannot join such expeditions (*Jicaque*). Rotenone-bearing plants are crushed in the water above a weir from which the stupefied fish are removed.

[84] [278]

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Harpoons with floats attached are used for large fish and for manatees, the latter being taken in the lagoons and at sea. Harpoons with long retrieving lines but without floats are used for sea turtles. The *Sumo* lasso young crocodiles.

Domesticated animals.—No early source mentions dogs, but they are now common. Pigs, sheep, goats, cattle, horses, and cats have been introduced. The people tame a great variety of wild birds and several species of mammals. The latter are even suckled by the women. Species of native bees are kept in hives near the houses.

Food preparation.—Food may be boiled, sometimes in coconut milk. Meat and fish are broiled or roasted in hot ashes, and fish may be fried in coconut oil. The *Paya* fry green pineapple. Salt is used as a condiment but rarely as a preservative. Sauces of red peppers, lime, and salt are made by the *Mosquito*. The *Paya* use chili as a sauce or as a substitute for other food. Tamales are made of manioc. Maize dough, sometimes soured (*Mosquito*), is wrapped in leaves and baked. This and manioc dough may be made into tortillas, an item introduced into the region only in recent years. Manioc is made into bread, which is baked in the open fire.

Numerous beverages are made of liana sap, maize, honey, green plantains, and the like. Some of these are made of a sour paste, which is diluted with water before it is eaten. Such food is usually carried while traveling. Alcoholic beverages are prepared in canoes (*Mosquito*) or log troughs (*Paya*) and stored in earthenware pots. Fermentation is hastened in various ways, notably by chewing uncooked or cooked maize or manioc and spitting it into the mixture.

Preserving and storage of food.—Fish is dried in the sun and meat is dried on a three-legged babracot. The *Mosquito* make a mixture of green bananas and pejibaye palm nuts which may be kept for 6 months or longer. It can be made into a beverage or baked as bread. The *Sumo* preserve boiled maize by steeping it in lye to remove the hull and then burying it. The *Sumo* also make up large parcels of maize or peeled bananas, which are placed in running water until partially fermented, then dried in the sun. Live turtles are kept in stockades in shallow water.

VILLAGES AND HOUSES

Mosquito villages (pl. 35, *bottom*) had between 100 and 500 inhabitants. *Sumo* villages appear to have been much smaller. Formerly, communal houses, called "palenques," had compartments for each family. Some were about 40 by 80 feet (about 12.5 by 25 m.); smaller communal houses were built by the *Mosquito*. *Sumo* houses had an elaborately carved central post. House plans were rectangular, the ends being rounded, elliptical (*Paya*), or circular (*Mosquito* of Honduras). At the present

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342 time rectangular houses with a hip roof used by single families are built. The steep roof, thatched with palm leaves, was supported on posts. All houses have walls about 4 feet (1.3 m.) high. Lofts for storing food and for sleeping are made by laying split bamboo sticks across the beams.

352 Household furniture consists of mattresses of bark or deerskin, platform beds (*Paya* and *Northern Sumo*), sitting hammocks, wooden chests, three- or four-legged stools, and a notched-post ladder. Fires are built [354] of three logs on slightly raised mud platforms inside the houses. Stored 415 near these are cooking pots, bamboo tongs used to remove food from the fire, gourd containers and colanders, wooden spoons, ladles, and sections of bamboo used to haul water and to store beverages.

DRESS AND ORNAMENTS

291 Bark cloth was formerly the most common fabric, but it is now being replaced by cotton cloth, usually obtained by trade. Native cotton cloth was used largely for ceremonial and festive occasions. The *Mosquito* made blankets and clothing of palm fiber.

The male costume consists of a breechclout and poncho. The latter is tied under the arms and secured around the waist with a belt. Everyone went barefoot, but occasionally *Paya* men wore tapir-hide sandals and *Mosquito* men moccasinlike footgear. Women wore a knee-length, wrap-around, bark-cloth skirt, but the upper part of their bodies was nude. Children went nude until they were 8 or 10 years old, when they adopted a breechclout (*Sumo, Mosquito, Paya*). *Sumo* chiefs used a long tunic and a sash, apparently made of cotton. It was dyed and embroidered with crane feathers. These costumes, or modifications of them, are still [177] worn by the more conservative tribes, but commercial cloth is becoming more common and European styles are being adopted.

302 Men cut their hair short, but occasionally elder men left a lock at the back of the crown (*Mosquito*). In about 1850 the *Sumo* tied their hair into a queue, which was oiled or greased; at present they cut it short with bangs over the forehead. A crude comb was made of sticks tied together. Women cut the front hair in bangs allowing the rest to hang freely. The men attached feathers to their hair but women decorated [301] theirs with flowers and colored bands. At time of mourning the hair is cut off short. Both sexes devote considerable attention to their hair.

301 Nose pins and lip and ear ornaments of gold or turtle shell were worn. The *Mosquito* hung shell or brass plates from the lower lip. Conical or bell-shaped lip or chin ornaments were worn by the *Kukra*. Wooden plugs worn in the ear lobes were common. On festive occasions the *Mosquito* and *Sumo* wore either a cotton headband decorated with feathers or a cap made of bamboo decorated with feathers and with long, painted, bark-cloth streamers. The *Mosquito* hung metal or shell plaques and ornaments made of bone and feathers about their necks. *Sumo* women

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wore tight cotton bands below the knees and above the ankles. Today 301
woven bands of glass beads are worn around the neck, wrists, and ankles. Straw hats are decorated with feathers and jaguar teeth (*Mosquito, Paya*).

Black paint is smeared over the body by the men (*Sumo, Mosquito,* 302
Paya) as a decoration and for protection from insects. Geometrical de- [751]
signs are drawn in red paint, mainly by the women. The *Sumo, Mosquito,* [53]
and *Paya* tattooed geometrical designs upon the face, arms, and breast. 304
The *Sumo* men made ornamental scars on their faces and chipped their teeth. All *Sumo* tribes except the *Bawihka* practiced head deformation. During infancy a folding flap of wood at the top of the cradle was tied firmly to the crown of the head.

TRANSPORTATION

Loads are carried with a band passing over the head (women) or 482
across the chest (men). Children are carried on the back in a blanket, [855]
the points of which are tied in front. [967]

The country has hunting trails but no roads. Most travel is done 501
in dugout canoes propelled with poles and broad-bladed paddles. Rafts are used for down-river traffic. Large keeled canoes, often equipped with a sail, are used at sea.

MANUFACTURES

Basketry.—Crude baskets, mainly of wickerwork, are made chiefly for 285
storage bins. Bark and silk grass fiber bags are very common. Bark fiber is used also to make tumplines, hammocks, and such.

Bark cloth.—Bark cloth is beaten out of ficus-tree bark with a grooved 287
wooden mallet.

Weaving.—Cotton is spun on a spindle, which has a whorl and is 286
rotated in a gourd. Coarse-textured but soft cotton cloth is woven on a two-beam loom. Thread was formerly dyed and designs were woven in the cloth. Sometimes feathers, particularly a fringe of white Muscovy duck down, were incorporated into the fabric.

Ceramics.—Pottery making has been described only from the *Sumo* 323
and *Paya*, although pottery was formerly made by all tribes. Women model small vessels out of a lump of clay but build up large ones with coils. They polish them with a pebble, dry them for several days, and fire them in the open. Pottery types include jars about 4 feet (1.3 m.) high, various types of jugs, water jars, small bowls, griddles, and tobacco pipes. All vessels have a convex base.

Miscellaneous manufactures.—Metates are still used by the *Paya* 415
and *Sumo*, and they have recently been adopted by the *Jicaque*, but the *Mosquito* are said no longer to use them. Metates are flat-topped boulders, which only rarely have a trimmed surface. Manos are round pebbles.

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Both the *Paya* and the *Northern Sumo* occasionally use elaborately carved metates and well-made manos obtained at ancient ruins. The *Mosquito* made large wooden mortars and single-ended or, more rarely, double-ended pestles.

Tools used for working wood and for fashioning many miscellaneous articles were: Scrapers made of fish teeth, turtle shells, or stone and knives made of split bamboo. Three-legged wooden stools were formerly richly carved, often having a bird or animal head. Spoons, ladles, cradles, and the like are also made of wood. Gourds are often engraved with simple geometrical designs (pl. 36, *bottom*).

Weapons.—*Mosquito, Sumo,* and *Jicaque* bows are 4 to 5 feet (1.3 to 1.6 m.) long, *Paya* specimens 6 feet (2 m.) long. They taper toward the ends and are rectangular in cross section. Killing arrows have a cane shaft and palm-wood foreshaft. Points of flint, obsidian, turtle shell, fishbone, and shark and alligator teeth were being replaced by iron ones as early as 1678 (Exquemelin, 1678). Arrows are not feathered. According to Exquemelin, the arrows used about the Laguna de Bluefields (*Kukra*) were 6 to 8 feet (2 to 2.6 m.) long with a flint tip and a wooden hook (possibly some type of barb?). Some arrows were weighted with pebbles. Stunning arrows have blunt knobs made of hard wood or beeswax.

The *Ulva* and *Paya* make blowguns, possibly only toys, from a reed 18 inches (45 cm.) long. These shoot wax pellets. The blowgun is, even among Hispanicized *Jicaque,* an effective weapon. It is bored from a branch of a certain tree, and clay pellets are carefully made by means of a gage (Von Hagen, 1943, pp. 50–52). The *Mosquito* and *Sumo* probably used the blowgun, but present information is not precise.

Arrow poison has been reported from some *Mosquito* tribes. Bancroft says that this was made from the juice of *Hippomane mancinella.* Conzemius did not observe this tree in the territory but mentions the possibility that the secretions from a frog (*Dendrobates tinctorius*) may have been used. The former poison is used by the *Carib,* and both types are used by the *Cuna* and *Chocó.*

POLITICAL ORGANIZATION

Little is known of the aboriginal organization of these tribes. Both chiefs and shamans had great power. Local governments now control the villages, but during the Conquest these tribes were organized for war in various ways. Chiefs were elected by the elderly men and their power was supreme. The office was not hereditary, but among the *Mosquito* a nephew or son-in-law of a chief might succeed him. The whole *Mosquito* tribe, under British guidance, was united and ruled by a "king" who carried as insignia a staff and a gold or silver breastplate.

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Among the *Mosquito* and *Sumo* a man who has been wronged is considered a coward if he does not avenge himself. If revenge fails, both the offended man and the perpetrator of the offense are supposed to commit suicide. A thief, when caught, must return double the amount stolen. A creditor may help himself to his debtor's property, or he may destroy the property of a third person, in which case the debtor must pay the damage (*Mosquito*). An adulterous wife is beaten and forced to reveal the name of her lover, who is fined. A murderer is killed, unless he commits suicide, and his memory is dishonored. There is, however, no dishonor in poisoning an enemy, the method employed for most murders. 627 681

SOCIAL ORGANIZATION

A man and woman may agree to marry, or, more rarely, the girl's parents may make marriage arrangements without her consent. Child betrothals are common. Cross-cousin marriage is frequent, but marriage between parallel-cousins and closer relations is forbidden. *Mosquito* and *Sumo* chiefs and shamans have several wives, and the *Paya* of Río Platano and Río Paulaya practice polygyny, as do the *Jicaque*. 582 [595]

Before marriage a man must pass through various ordeals, pay the bride's family an agreed sum, and prepare a field for his prospective wife. The wedding is a simple ceremony. The levirate and sororate are practiced, and the many possible exceptions to this rule are adjusted by payments. A man may abandon his wife if she is barren. Divorce is accomplished by means of payments to the families of offended parties. The woman always keeps the children. Among numerous relationship taboos are the important mother-in-law taboo and the prohibition on a man's speaking to his sister-in-law and to other close female relatives by marriage. 583 [587] [586] 603

LIFE CYCLE

Childbirth.—The *Paya* and *Mosquito* build special confinement huts; the *Sumo* partition off a corner of the house. During parturition the mother is aided by another woman who cuts the cord with a piece of bamboo. The afterbirth and umbilical cord are buried. Among the *Paya* a midwife is regarded by parents and child as a blood relative. This belief is said to have originated among the *Mosquito* and diffused to the *Sumo* and *Paya*. The second of twins and deformed children are killed (*Mosquito* and *Sumo*). Some female children were killed at birth. 844 [847]

Sumo and *Mosquito* women bathe immediately after bearing a child, *Paya* women on the third day. *Sumo* women take a steam bath but use no special structure; in other tribes they bathe in the river. This bath ends a period of ritual impurity. *Mosquito* women, however, are considered impure for one or two weeks. Women also observe a special diet. The return of the mother to the house is celebrated with a ceremony. 846

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Among some tribes, this ceremony is repeated at a later date. The *Sumo* are said to have practiced circumcision. The couvade is general.

Individual names are derived from some peculiarity or mannerism. Such names were not used to address a person, especially older people.

Puberty.—Puberty ceremonies consist of tests, the details of which vary from tribe to tribe. *Sumo* boys receive serious military training at puberty.

Menstruating women are considered to be impure and are confined to a corner of the house (*Sumo*) or to a special hut (*Mosquito* and *Paya*). They are cleansed by bathing or, among the *Sumo*, by a steam bath.

Death.—Death is thought to be due to sorcery or to the machinations of evil spirits. People about to die are abandoned in the bush, or they may even be killed. If a person dies in a village it has to be abandoned.

The dead are usually buried in the dwelling, which is abandoned (*Paya*), or, among some tribes, in a special hut. The corpse is placed in a coffin made of a canoe wrapped in bark cloth. Personal belongings, food, and a dog are placed in the grave. Among the *Mosquito*, corpses were sometimes sewed in a mat and placed upright in a grave, facing the east. Slaves, servants, and sometimes a shaman were killed and buried with *Mosquito* chiefs. Early reports of the mummification of chiefs appear to be exceptional and may refer to other tribes. Clay and gold masks of chiefs are reported from one locality, probably *Sumo*.

The dead were mourned in many ways. The relatives cut their hair short, wept, and fasted. A mourning ritual included attempts at suicide, which friends prevented. The women sang songs in praise of the dead. Anniversary ceremonies, held at varying intervals, were intended to appease evil spirits and to aid the soul on its long journey to the hereafter. Shamans invoke the soul in order to discover who was responsible for the death and to ascertain future needs. About a year after death the *Mosquito* hold an elaborate anniversary ceremony, in which face masks and other paraphernalia are employed. The *Sumo* have similar ceremonies which differ in detail. Formerly, a *Mosquito* woman exhumed the bones of her husband and carried them in a bag for a year, subsequently hanging them in the house. She might not remarry for 2 years.

According to Von Hagen (1948), Mosquito death and burial customs are a curious mixture of Christianity and their own beliefs. After some preliminary mourning the body, clothed in the garments in which the person died, is wrapped in cloth or bark cloth and buried in the cemetery. A small wooden cross is put at the foot of the grave, and a pot through which a hole is punched is laid at the head. The cemetery is an enclosure on a hilltop, which is walled off, as are Spanish cemeteries.

WARFARE

Most of the information concerning warfare pertains to the *Mosquito*, who were highly organized for this purpose. Undoubtedly much of this

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is an elaboration of aboriginal customs, encouraged by the English. Early records indicate that the *Sumo*, *Paya*, and *Jicaque* developed similar but perhaps less complicated organizations in order to resist the Spanish Conquest. Probably they too had waged war previous to the 16th century, but available data do not permit identification of aboriginal customs.

Among the *Mosquito* and *Sumo* all men were potential warriors. They were arranged according to military ranks, which were distinguished by feather insignia. The warriors, particularly of the *Sumo*, were subject to severe tests including dietary restrictions, and they celebrated various ceremonies. Women were not permitted to attend these ceremonies, and the warriors were not supposed to have any relations with women. Before a battle shamans were consulted. The warriors, painted black, usually attacked the enemy at night. The *Mosquito* took prisoners to be sold as slaves to the Whites. The *Sumo* killed as many of the enemy as possible. They mutilated the corpses and wore the teeth and fingernails as trophies. Some of the *Sumo* reputedly ate the roasted flesh of their enemies in order to inflict further insult upon them and to make sure that they were completely destroyed.

ESTHETIC AND RECREATIONAL ACTIVITIES

Dances and music.—All ceremonies are the time for much intoxication, dancing, and singing. On frequent occasions the *Mosquito* sing in groups or singly. There are many kinds of dances, some of them specially for women and others for particular ceremonies. There are two types of drums: a goblet-shaped drum used in funeral and memorial ceremonies and a drum of European origin which is used in some of the ceremonies and, perhaps, as a signal drum. Conch-shell trumpets and reed or bone flutes with one to four stops are blown. *Sumo* and *Mosquito* shamans use flutes 6 feet (2 m.) long. The musical bow, with or without a gourd sounding box, is played by women. Gourd rattles are also used.

RELIGION

The *Sumo*, *Mosquito*, and *Paya* believe in a deity, called "Our Father," who lives in the sky. He is little interested in mankind, is too far removed to be approached by humans, and has little influence upon human affairs. The sun, moon, and stars, especially the Pleiades, are considered to be supernatural beings. They figure in the mythology and are of some significance in the religious philosophy. Solar and lunar eclipses, thunder, wind, the rainbow, and other celestial phenomena are explained by myths. The last three are the agents of the major deities.

A *Sumo* creation myth recounts the activities of two brothers who made the animals out of maize cobs. People are believed to have been made from rays of the sun. The *Paya* believe that their god sowed men in the

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773 same way that manioc is planted. Some of the tribes recount a myth of a
776 great flood. The *Jicaque* believe in two benevolent deities and a female god of evil. No offerings are made to the "good" deities, but attempts are made to placate the "evil" one, a female who is responsible for all misfortune and who causes death.

775 The *Sumo* and *Mosquito* and possibly the *Paya* believe that after death the soul makes its way eastward over a difficult route to a nether world of plenty and happiness. The description of the route traveled and the acts performed by the survivors of the deceased to aid the progress of his soul on this road differ from tribe to tribe. Under certain conditions the soul may remain about the house of the deceased and even occupy his former belongings, including domestic animals. For this reason these things must be destroyed.

776 The *Sumo*, *Mosquito*, and *Paya* believe that the world is populated with
789 innumerable spirits. These haunt hills, caves, deep pools of water, and other places, and they are responsible for most misfortunes including sickness and death. A large part of the work of shamans is to placate these spirits, to drive them out of sick people, and otherwise to destroy them. Protection from the bad spirits is afforded by amulets and charms.

SHAMANISM

756 Most *Sumo* and *Mosquito* settlements have a shaman, who may take part in secular affairs but whose chief duty is to cure the sick. Shamans possess some spiritual power, but very little is known of the various rituals through which it is acquired. Sons and sometimes sons-in-law may
755 succeed a shaman. Curing varies in detail according to the individual shaman and the spirits addressed. A shaman goes into a trance in which he contacts the spirits and, in one way or another, drives them out of the afflicted person. Curing rituals also include songs, dances, and the use of painted sticks, carved figures, and other paraphernalia. Some diseases are cured by the imposition of diets, the prohibition of sexual intercourse, and other restrictions. Complicated diseases or village-wide epidemics are isolated and receive special medical and ceremonial treatment. Infections, snake bites, and diseases such as malaria are cured by both shamans and laymen, the latter using infusions of herbs and a large number of native medicines. Steam baths followed by a cold plunge are also employed. Baths in hot springs and partial burial in hot sand are common practices, especially among the *Sumo*. When surgery is necessary a shaman employs
[778] knives made of obsidian, flint, bone, and such. Ashes, tobacco, wax, and resin are used as antiseptics.

756 A shaman may also prophesy the future or determine the route hunters
[787] should take in order to find game. By conjuring, a shaman may cause
[754] harm to come to people. A shaman may be retained by a person to eliminate an enemy.

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PLATE 31.—Sumo and Mosquito Indians, Nicaragua. *Top:* Sumo man. *Bottom:* Mosquito village, Pearl Lagoon. (Courtesy American Museum of Natural History.)

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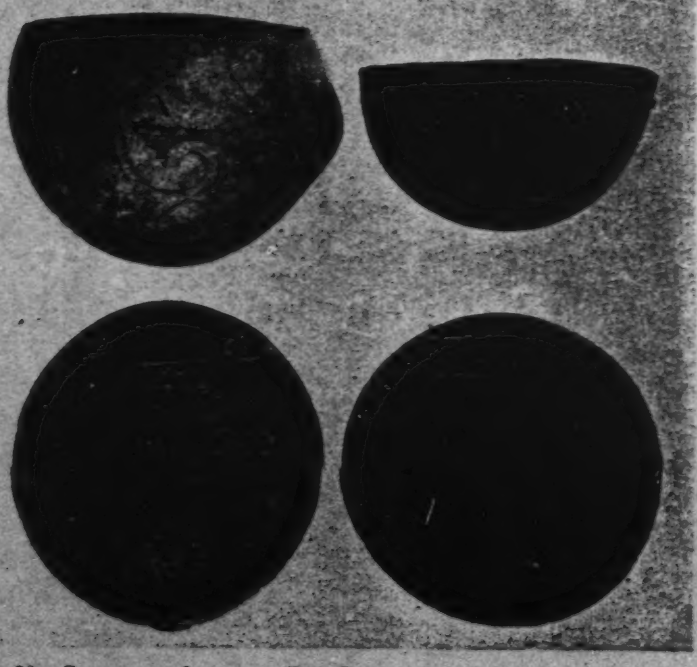

PLATE 36.—Sumo manufactures. *Top:* Beadwork. *Bottom:* Decorated gourd bowls. (Courtesy American Museum of Natural History.)

[p. 228 - B]

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MYTHOLOGY

The literature, reported mainly from the *Mosquito* and *Sumo*, includes the many songs. An extensive folklore includes stories of the chase, of fishing, and of war. Quasi-historical tales speak of mysterious tribes who preceded the present inhabitants in the region. A migration legend says that the former home of the *Mosquito* and *Sumo* was on the Isthmus of Rivas. The *Sumo* version of a creation legend recounts the common origin of the *Mosquito* and *Sumo*.

LORE AND LEARNING

Rules of etiquette are elaborate even in everyday life. Time may be measured by the number of knots on a string or by pebbles placed in a gourd. The year was formerly divided into 13 months, the last of which was occasionally dropped in order to keep the months in adjustment with the seasons. The *Mosquito* and *Sumo* employ a vigesimal numerical system.

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[For a summary of the culture of Paya and near-by groups, see 2: Kirchoff, SA15 Mosquito.]